531 Moccasins and mittens are usually decorated by being trimmed with strips of raw or tanned fur (rabbit, fox, or beaver) or by the addition of an embroidered floral design. Slipper moccasins may be decorated with a second tongue of white caribou hide or a piece of colored velvet sewn to an underlying moosehide or canvas tongue. The cuffs are sometimes bordered with embroidered pinked black velvet or dark blue doeskin cloth about an inch wide. The principal embroidery stitches are the outline, cross, and chain stitch. The first two are used for floral designs, while the latter is employed to embroider borders along the upper and lower edges of the cuff trimming on slipper moccasins. Since the war it has been difficult to obtain glass beads, so that beadwork designs on moccasins have been largely replaced by silk embroidery. Native and even purchased parkas are trimmed around the hood and cuffs with fox or wolverine fur, the latter being preferred for this purpose because it does not frost. In general, clothing decoration is limited.

515 302 Men shave once or twice a week. Some of the younger men several times sought to encourage mustaches during the period of field work, but only two older men permanently displayed this feature. Men's hair is cut by anyone who owns shears and clippers. In winter the hair is allowed to grow long and thick, and the only attention it receives is a casual morning combing.

302 Women do not comb their hair while traveling, but in camp and at the trading post the younger women exhibit considerable consciousness of their coiffures. A favorite headdress is to wear the hair rolled over the forehead and sometimes all around the head (Pl. 5, a and c). The rolls, however, are uneven and wisps of hair are always falling loose, even the ribbon or rag used to keep the roll in place being exposed at many places. Many young girls comb the hair straight to the sides and allow it to fall over the neck (Pl. 3). Older women dress the hair by braiding it and putting it up at the back of the head, or by parting it on one side and pinning it at the sides with bobby pins and barrettes.

Cosmetics gaining favor include lipstick, powder, nail polish, and perfume. Since the local selection of lipstick shades is limited, no effort can be made to match it to the shade of complexion. The same lack of matching enters into the use of nail polish, which is often crudely applied and not given sufficient chance to dry. A popular amusement of girls is to paint the fingernails of men, boys, and very young children. Perfumes are in great demand among girls and women. Cosmetics begin to be used at about the age of thirteen or fourteen; older women, beyond the age of thirty, are little interested or experienced in this behavior.

ROUTINE OF LIVING

512 Discussion has ranged through the principal economic techniques by which individuals adapt to the environment to secure the satisfaction of their needs. Certain residual needs, rest, cleanliness, and elimination now remain to be considered. Following this material we will examine the effort and motives which underlie the technical activities that have been described described.

512 513 In summer young people tend to rise late, after ten or eleven o'clock, and seldom go to sleep before midnight. Unmarried boys keep even later hours, with darkness assembling in some camp to play cards, strum guitars, and wait until the older people have gone to sleep; then they begin to tease the unmarried girls. On a night when there is a dance, young men

times. They were of metal (silver, etc.,) and pro- 301
cured at first from the Tlingit. [439]

Hair Dress

Most men cut their hair square across about 302
level with the shoulders. Some cut their hair a little higher, others a little lower. A few wore it full length. If the hair was very long it was tied with a single string at the back of the neck. Men never braided their hair. Almost all people of both sexes cut their hair a little in front square across above the eyes. Young women especially wore their hair in a single braid full length down the back. Older women generally wore their hair in two braids with the ends turned. Some boys and many girls wore their hair loose and hanging down the back or confined it merely with a string tied around at the back of the neck. (Fashions of pubescent lads, pubescent girls and mourners, etc., are mentioned elsewhere). Young children had their hair full length or almost so behind and cut across above the eyes in front. Most men and women parted their hair in the middle, but a few men parted theirs on one side. Many of both sexes painted the parting of their hair red. The hair was never painted and the only kind of grease or oil used on the hair was bear's grease.

According to tradition, combs were scarce 302
very long ago but more plentiful later. They were made
of wood, bone and antler. Most of them were somewhat 303
square in shape and had only a few teeth, some not more than four. Those made of caribou antler had the most teeth and were probably the best combs. Informants say a common type of comb was like those of the Chilcotin. No fan-shaped combs like those of the plateau tribes
were used. The hair was never roached, shaved, singed 302
or burned off. Hair was cut by putting the head down on a small smooth board resting on something solid. The hair was combed and spread out evenly on it and then cut across with a sharp knife of shell or stone, etc., in the hands of another person.

Hair cut off was generally burned. If the [[illegible]]
hair of a young woman of high class was very long, it was sometimes kept by her people and used by male relatives at dances, etc., as a kind of wig. Usually the hair was sewed to the lower edge of a head band and hung down full length all around. There was no custom

302 of clipping the hair of slaves as a sign of their servility or to obtain their hair for any purpose.

[413] Most men pulled out their beards as whiskers and moustaches were not considered beautiful or desirable. Some however did not care and eradicated little or none of what grew. Tweezers of bone and copper were used for the purpose and the process was commenced when the first hairs commenced to come. It seems neither women nor men pulled out any eyebrow hairs. These were left to grow in the natural way. Hair growing on parts of the body was also never removed.

Nowadays all the young men shave, but as their beards do not grow as rapidly as those of the Whites they do not need to shave so often.

Face Painting

[751] There was little face painting excepting at dances and festive occasions and no body painting excepting at those times. Face paintings at ordinary times was considered more of a woman's than a man's affair. A few men painted their faces as they took a notion from time to time. The paintings generally took the form of spots or stripes of red or black or both and could hardly be called designs. My informants said no particular figures or designs were used, except by shamans on special occasions and by some men at dances. A few young men who wished to preserve their fair complexion in the spring when the chinook winds blew smeared their faces and painted somewhat like girls. Women painted more than men, the common color being red which was usually put on in spots or all over the face. (For painting of pubescents see same.) Most women painted to prevent sunburn and preserve their complexion and not for show or adornment. Totemic emblems were painted on the face and sometimes the body by some men at dances. This was particularly the case with men of the Nanaai clan (see under Social Organization. /Ed: This section was not written; it exists only in the form of casual notes/).

261 A small bag of grease was carried attached to
413 the same neck string as the drinking tube or to the
881 ornamented flaps of the latter, and every day, early
415 in the morning, the girl smeared her mouth or lips so
she would not require much food. The sack was re-
plenished from time to time as required. (See National
Museum Specimen No. 48.)

881 For the first three to five days, the girl
301 when eating wore a necklace consisting of a bent willow
rod wrapped with hair of goat or sheep, etc. Of each
kind of variety of meat she ate, she tied a small
portion to the necklace with a string. This was done
so the game would not become angry or sorry because
she (a pubescent) had eaten of their flesh. If the
animals became sorry, insulted, or angry they would
withhold (or withdraw) themselves and the hunters would
be unable to get them or have other bad luck in hunting
881 them. For the same reasons fresh meat was taboo. If,
764 by necessity, other meat or food not being available,
the girl had to eat fresh meat of the principal game,
[532] she wore a mask whilst eating it. These masks were
made of light willow hoops covered with skin of goat,
sheep or other game animals. The only fresh meat which
girls could eat with impunity was that of porcupine,
881 ptarmigan and the different varieties of grouse. On
302 the first day the girl smeared her face with pitch or
gum of trees, and blackened it by rubbing charcoal over

all. From time to time as required this was renewed 881
during the whole period of isolation. It is said this 302
was done to make the skin of the face white in after [326]
years. For about three days, she wore a string tied 881
around the back three fingers of each hand so the joints 784
of her fingers would not grow big. A white or light [326]
complexion and small hands with inconspicuous joints
were considered beautiful and therefore desirable.
Faces of girls are not painted black nowadays but gum 881
is still used. At the same time that the face was 302
first blackened the girl's hair was done up. It was
divided into two locks or bunches which were brought
together and crossed tightly at the back of the head
or near the neck, each end being tied firmly to the
main part of the opposite lock.

The hair was not combed for a long time, often several months, and with some not until the period of training and isolation was over. The girl must not touch her hair or head with her finger tips or scratch it with her nails. She must use her scratcher for this purpose. When she handled firewood or put wood on the fire she must use mitts. This was so the skin of her hands and especially that of her finger tips would not be rough in after years. Other ceremonies girls per- 881
formed were as follows. The girl rubbed her body with small, very smooth water worn stones, preferably those

88| Her face was now painted red, instead of black, and it 302 was thus painted plain red for the next four years (if she remained unmarried). Her hair was now worn straight down the back and many ornaments were attached 88| to it. These hair ornaments, besides being ornamental, 301 were believed by their weight to help the growth of the hair. A common hair ornament worn consisted of a long flap of leather increasing in width towards the bottom and entirely covered on the outside with quill work or fringes arranged with dentalia in alternating horizontal rows. The bottom edge was ornamented with pendents of various kinds. In later days glass beads were sub- [77] stituted for the quillwork, etc., and tufts of colored yarn for the bottom pendents. These hair ornaments or flaps were worn one on each side of the head, extending down over (or near) the ears. The largest and most elaborate of them were used by daughters of wealthy people (See National Museum Specimen No. 40.) , also illustration of a similar good one Emmons plate VIII D. Besides the side ornaments a somewhat similar back ornament was used. It was attached to the middle of the back hair and hung down from near the top of the head. It also was made of leather and richly embroidered with shells, quills or beads and further ornamented with fringes, tassels, and pendants. Generally two or more of the pendants consisted of oval-shaped stones

enclosed in leather and embroidered. These were weights 881
intended to assist the hair to grow long. Daughters of 301
wealthy people wore very large long back flaps elaborately ornamented. (For an ordinary ornament for the back hair, with weights, see National Museum Specimen No. 30.)

As already stated young women wore their hair 302
full length. It was never braided. It seems some divided their hair in the middle and gathered it in three portions--two side locks and a back lock the three hair ornaments being used for tying these. It seems again the hair of some hung quite loosely and was not gathered into locks. In the latter case the hair ornaments were, it seems, attached further up on the hair than in the former case. The face was painted and the hair combed every morning. Some oiled their hair frequently.

Besides the hair ornaments, collars and 301
necklaces were worn by young women. Some of these were very showy. Those worn by daughters of rich people had a great wealth of ornamentation. The most elaborate ones were of willow rods bent into semi-circular form to hang on the breast. The rods were enclosed in leather which was embroidered all over on the outside with dentalia , quills or beads. The outside edge of the necklace or collar was fringed and

Museum Specimen No. 52.) All collars and necklaces 301
were fastened with strings at the back of the neck.
They were considered emblematic of maidenhood. It was [554]
taken off when a girl got married or knew men.

When the girl entered among the people she 884
donned new clothes of the same general kind as worn 292
by women. Her high cap, if she had worn such, her
robe and other old clothes were given away. The robe
was generally cut up and the pieces distributed among
the women. If her cap was of red or blue cloth it
also was cut up in small pieces and given away as pieces
for covering tongues of moccasins. Often at the same
time the girl's mother cut up several of her dressed
caribou or moose skins and gave them away to the women.
If the father of the girl was wealthy he gave a feast 884
to all the neighbors and presents of skins. The father 65
gave the presents only to people of his own phratry.
If he was of the Raven phratry, women of this phratry
married to Wolf men received presents just like others 884
of the phratry. The girl was now marriageable and could 582
easily be distinguished as a marriageable maiden by her 302
hair dress, ornaments etc. At the end of four years, 301
after her becoming pubescent, if the girl was still
unmarried she changed her style of face painting. From
now until marriage she painted her face in fanciful
styles, (if she so wished) and she increased the ornaments
on her person.

or had become pubescent. cmp

Girls when married at once took off their 585 necklaces, collars and other ornaments they wore which 304 were emblematic of maidenhood.

They also changed their style of hair dress 585 and henceforth wore their hair as women did in a single 302 braid which hung full length down the back. After marriage they seldom painted their faces except for dances. There were no marriage dances nor marriages 583 by touching as among the Salish tribes. Neither were there marriages by elopement nor by feats of strength, etc., such as wrestling as is said to have been the case in some tribes to the North (Babine, for instance).

Sometimes a lad was suspected of sleeping with 836 a girl and was found out. The girl's mother then asked 584 her daughter the truth of the matter. She would acknowledge what she had done and give her reason as owing to her love for the lad or man. The mother then went to the lad's father and told him. If the two 585 families were of about equal rank a marriage was then 582 generally easily arranged. If however the lad's father was very wealthy or of high rank and the girl belonged to a very poor or low family there was often difficulty and much bad feeling. Perhaps the lad's father did not wish his son to marry into such a family. If the lad was in love with the girl he sometimes managed after a ment.

A widow did not comb her hair for about one year more or less. The hair generally became matted and uncomfortable. For this reason some women used scratchers like those of pubescent girls. At the end of the year a woman of the opposite phratry washed and combed the widow's hair. The widow now washed herself, and afterwards wore same kind of clothes as other women. Her period of widowhood was now considered over. Until this time widows were prohibited from picking berries, and cutting up or even touching game animals and fish. 765 584 [48]

Widows and all close relatives of deceased persons did not dance or sing for a long time. 765

Very few restrictions were placed on widowers. Some fasted and lived apart from the people for a short time, never longer than six months. These observances were altogether optional and many never observed them. All widowers were prohibited from hunting for one year. This restriction was generally observed fully.

Any people who were close relatives of a deceased person might select to become special mourners. Usually men became special mourners for men and women for women, but some times the sexes were mixed. These people were called _[illegible]_. One person always took the initiative and others of the same clan might join. All acted alike and performed like ceremonies (trans-

Peace River
Tsilowa

302 The use of lip plugs remains in doubt.

The nasal septum of a boy was pierced at about the age of seven, the hole being progressively enlarged with wooden plugs of various sizes. Nose ornaments continued to be worn into adulthood. A girl's mother pierced her daughter's ears around the age of ten, a porcupine quill being used for the initial operation. Some girls performed their own [illegible]. To enlarge the hole, bone plugs of different sizes were applied. Nothing could be learned of tattooing, one informant even denying the practice.

515 312 Indians commonly washed their hands with a mixture of wood ashes and grease. Human urine contained in birch bark vessels supplied an effective detergent for cleaning clothes. Use of urine to wash the body was denied but the practice is said to have occurred among the adjoining Tahltan.[9] People pared fingernails and made no special

314 effort to destroy the parings. Defecation and elimination constituted private matters, to which Indians attended in the bush. Only young children about two years old were permitted to urinate and defecate into birch bark vessels kept in the dwelling (in winter?). Following defecation the body was cleaned with moss and twigs.

291 Clothes. Women sewed caribou-skin clothing with bone awls and sinew [illegible] of bone. Rabbit-skin line was plaited for garments but no frame aided the process. [illegible] found no use in clothing manufacture.

A man's dress consisted of an open coat reaching to the thighs and fastened with hide buttons, trousers extending upward to the thighs and attached to an inner belt by caribou-skin thongs, and the breech cloth. Women wore dresses reaching to the middle of the calf together with knee-length leggings secured with ties. Moccasins and decorative caribou belts completed the dress of both sexes. For winter weather men wore jackets of fully tanned hide, occasionally lined with fur. No use of the parka [illegible] could be recalled. [illegible] for boys [illegible], while [illegible] served a similar function for the lower extremities. Dry grass found no employment as [illegible]. [illegible] remained unknown prior to contact. Use of [illegible] and [illegible] to [illegible] failed to be recalled. A [illegible] did not dress distinctively. Clothing remained unwashed as long as it was in use.

A variety of hats showed [illegible]. The simplest type of headgear for both sexes consisted of an approximately triangular piece of tanned skin that was lined with rabbit or ground hog fur. In wearing these, the fur rested next to the head. The loose edges tied beneath the wearer's chin thus covering the ears and cheeks. "Stick hats," made of a piece of bark and caribou hide sewed covered with marten or beaver skin, [illegible] with the fur on, were also recalled. A very decorative hat for women consisted of a [illegible] skin. [illegible] caps could not be recalled.

291 751 Clothing decoration featured skin fringes, pieces of bone, fur, paint, and porcupine quills. Fringes commonly appeared on shirts, coats, and dresses, being added to the collar as well as across the back of the [illegible] garment. Lynx and other fur fringes contributed to the attractiveness of [illegible] and also appeared on other items of dress.

[illegible] to the Tahltan. According to Emmons the Tahltan adopted the labret of the coastal people [illegible]. Emmons, Tahltan of Canada (1911), [illegible].

[9] For Tlingit [illegible] the Tahltan, [illegible] other Pacific Coast people, used urine as a detergent. [illegible], Northwest Coast (1935), [illegible].

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12

Tselona
Frances Lake
Upper Liard

Red appeared as the favorite color for painting skin clothing. It was applied around the neck as well as along the front of the garment, always in straight, vertical lines. Porcupine-quill embroidery adorned coats, dresses, and mittens. Men wore arm garters of plaited quills, a woman priding herself on being able to supply her husband with such "high toned" ornaments. 291 271 [301]

Headdresses included porcupine-quill and tanned-skin headbands, the latter embroidered with quills, and handkerchiefs of tanned skin embroidered with quillwork. Women used the kerchiefs while men wore the headbands. Necklaces and wristlets could not be recalled. At about the age of seven the like-sexed parent pierced a child's nasal septum with a bone awl. In the hole the individual carried a bone plug but never a ring. Childhood also marked the time when a mother perforated her daughter's ears. In these holes the girl inserted bone ornaments carved by men. [illegible] ear plugs as well as face and chin tattoos remained unknown. Only a woman painted her face and the use of powdered bone marrow for hair dressing likewise remained restricted to her sex. Grouard has described the appearance of women who came to Fort Liard in 1867 from the vicinity of Fort Halkett. They were attired in moose-skin (*peau d'orignal*) garments decorated "with a kind of passementerie made of goat's grease and vermillion paint with which they had daubed their cheeks, nose, and chin." When the priest told them to stop painting their faces, because the custom displeased both God and himself, they immediately began to remove the designs.[8] With a needle and length of sinew line young people of both sexes tattooed the body. Generally a companion who possessed special skill in this technique performed the initial operation. The hair normally remained uncut. Women wore braids hanging down over the back. Fish skeletons found no place as hair-combing devices, the informant asserting that the people used a comb carved from birch. Facial hair was extracted by plucking but no attempt was made to get rid of pubic or armpit hair. 291 301 304 302

Frances Lake Kaska. The aboriginal [illegible] pattern of the [illegible] tattooed the pointed toe with the same running lengthwise until it joined the tongue. Pike reports seeing women who wore "a large bone ring through the nose" near Frances Lake.[9] 291 301 304

RECREATION

Upper Liard Kaska. Sometimes in the evening when chores were done and everyone had eaten, the people played. The summer and winter gatherings around a fish lake provided opportunities for recreation but no great companionship was required for a man to amuse himself by carving small animal images from wood or outlining figures in red paint on rocks and trees. In winter children enjoyed drawing large scrawling designs in 517

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[8] Grouard, *Souvenirs de mes soixante ans d'apostolat dans l'Athabaska-Mackenzie* (n. d.), 109.

[9] Pike, *Through the Subarctic Forest* (1896), 149. Pike reports clothing of caribou skin as well as moose and skin among the Pelly River Indians. These materials were sometimes "tanned with the hair on, sometimes worn with the hair inside the garment, sometimes with the hair out. [illegible]" Field, *Unpublished manuscript* (1913), 8.